*648 Resignation of Sir Charles Eliot.

The policy subsequently adopted by the Secretary of State for Foreign Affairs in dealing with applications for land, which had been received in respect of areas inhabited by the Masai, led to the resignation of Sir Charles Eliot, and hastened the concentration of the Masai within the confines of reserves set apart exclusively for their use, the policy which Sir Charles Eliot had maintained should be resorted to only in the last extremity.

*648 311 166 Mr. Hobley's investigations regarding Laikipia.

While he was acting Commissioner, Mr. Hobley continued to collect information on the subject of the Masai grazing grounds and came to the conclusion that the Masai were not effectively occupying at any period of the year more than one-fifth of that grazing. He considered, however, that the concentration of the Masai in certain portions of the Rift Valley could only be regarded as a tentative solution of the Masai question, while the final settlement of the problem could be attained by placing the whole of the Masai tribe on the Laikipia highlands. He described Laikipia as an extensive plateau stretching from Loroghi mountain on the north to the Uaso Narok on the south and south-east and bounded on the west by a steep escarpment. Until 1890, this plateau had been inhabited by a powerful branch of the Masai, called the Laikipia, who were in that year attacked and dispersed by the Purko division with the loss of all their cattle. The great cattle plague of 1891 killed off most of the Purko captures and they once more retired south leaving Laikipia practically unoccupied. The western part of the plateau was not so well watered as some of the Rift Valley, but the Masai reported that owing to better distribution and the considerable amount of rainfall the grazing was more dependable than and superior to that of the Rift, and had formerly carried much larger flocks and herds than those possessed by the Masai in 1904. The Masai also expressed themselves as quite satisfied in regard to the water supply on Laikipia and as willing to move from the Rift Valley to the plateau.

Sir Donald Stewart's views.

On his arrival in the Protectorate, Sir Donald Stewart gave immediate consideration to the matter and came to the conclusion that the removal of the Masai from the Rift Valley into two reserves was the only real settlement to the question. Masai and Europeans could never live together without endless trouble and friction: the Laikipia lands were well known to the Masai and well suited to them; they were some way removed from the Railway and not tempting to the settlers then in the Protectorate, though it was quite possible, he wrote, that when the Masai had grazed down the grass and got it sweet, envious eyes would be cast on their lands. He, therefore, emphasized the necessity of making these Laikipia lands an absolute native reserve for the Masai and asked that no applications for land by the settlers would be entertained within its limits.

Agreement of 1904.

On the 9th of August, 1904, he held a meeting with the Masai Chiefs at Naivasha, at which were present Lenana, Masikondi, Legalishu and other principal chiefs representing the Purko, Kakonyukye, Loita, Damat and L'Otayok sections of the tribe. After explaining the position to them, he asked if it was true that they were agreeable to move to other lands of their own free will and give up the Rift Valley to European settlement. They replied that they were willing to do so under certain conditions, which appeared to be reasonable, and Sir Donald Stewart made a formal agreement with them, embodying their requests. This agreement was translated to and signed by all of them, and the Commissioner also signed, with a proviso that the Secretary of State's approval was necessary before the agreement became valid. Later, he held another meeting with the Masai of the Kaputiei, Matapatu, L'Odo Kilani and Sighirari divisions, at which the same three head chiefs were present. The agreement was read over and explained to them and they asked to sign the paper. The text of this agreement, the "Masai Agreement of 1904," is to be found in Appendix 1.

The settlement arrived at was to be enduring "so long as the Masai as a race shall exist." Compensation was stipulated for in respect of a few small plots of cultivation (which would not amount to more than some two thousand rupees in all), and the Commissioner saw no objection to the reservation of a tract of land on Mount Kinangop for the exercise of their religious ceremonies connected with circumcision. The land which had been used in 1908 was situated seven miles

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to the north-east of Naivasha, in an open plain without either timber or water, and the land now asked for was some seven miles beyond, situated at the base of the hill Ngorinitu, along which runs a small though perpetual stream, the Nagarangata, and an area of some five square miles was considered sufficient for their requirements. A road area, half a mile broad, would be bearoned off as a path by which Masai could travel between the areas reserved for the two sections of the tribe and an administrative station would be established on Laikipia.*

Secretary of State's approval.

Lord Lansdowne conveyed his approval to the Agreement by telegram on the 15th of October, 1904 and by despatch on the 21st of that month, and in his despatch he concurred in the opinion that Masai and Europeans could never live together without friction. The remarkable influx of colonists from South Africa and elsewhere and the rapidly increasing number of applications for permission to settle in the Rift Valley lent force to these considerations. It was clear that the squatting of numerous colonists on the land over which the Masai flocks and herds had hitherto roamed without hinderance and the need of all new-comers to gain access to the principal watering-places must inevitably lead to disputes and probably to disturbances which might easily assume the shape of a bitter and vindictive struggle between the two races. This aspect of the case had come forward prominently owing to the fact that a large number of intending settlers had applied for grants which would practically absorb the best and most favoured grazing grounds of the Masai between Lakes Nakuru and Naivasha.

The Secretary of State recapitulated the position which had been arrived at with the East Africa Syndicate with whom arrangements were being made in June and July, 1903, for the grant to them of 500 square miles of land in the Naivasha Province, north and east of the Railway. It was not, he said, until the terms with the Syndicate had been finally arranged that he was warned that this grant, to which by that time the Government was committed, would materially curtail the best grazing grounds of the Masai; that the effect of large additional grants in the same vicinity would be to deprive the tribe of the best of their remaining pastures; or that the Masai had, in formal conference, only undertaken to raise no objection to the grant of the Syndicate land on the condition that the remaining grazing grounds were left to them.

He had, therefore, come to the conclusion that it would be advisable at least temporarily to exclude European settlers from the lands which still remained to the Masai in the Rift Valley after the grant of this concession, but he realized that this step was tantamount to the provisional creation of a Masai reserve in the Rift Valley. He, therefore, welcomed the solution of the problem proposed by Sir Donald Stewart in the form of the Agreement of 1904, by which the Masai would move from their old country and thus make it available for European colonization and which would involve the definite and permanent establishment of two reserves for the northern and southern sections of the tribe respectively.

The Secretary of State emphasised the fact that the definite acceptance of the policy of native reserves implied an absolute guarantee that the natives would, so long as they desired it, remain in undisputed and exclusive possession of the areas set aside for their use. In concluding his despatch, he remarked that the scheme submitted appeared to offer every possibility of a satisfactory solution of a difficult problem, and that he was the more glad to be able to express his approval, as it could probably not have been withheld without occasioning much disappointment to the Masai and shaking their confidence in the authorities of the Protectorate.

The Masai Move, 1904.

Steps were at once taken to move the Masai from the Rift Valley to Laikipia and from Nairobi to Ngong. The latter move was undertaken without difficulty, but some pressure had to be put on the Masai, of the Rift Valley, to induce them to leave their grazing grounds for the Northern Reserve. The separation of one

* On August 9th, 1904, the day on which Sir Donald Stewart met the Masai Chief at Naivasha, he signed the lease to the East Africa Syndicate Limited, the terms of which are alluded to in page 186. Though no reference is made in the Agreement with the Masai it must be presumed that the area so demised was excluded from the lands set apart for the Southern Masai Reserve by the Agreement of 1904.

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part of the tribe from the other was regarded with suspicion, it being suspected that the Government were adopting this policy in order that they might the more easily annihilate the tribe by defeating the sections each in turn. Further, almost immediately after the move commenced, it was found that the water supply there was totally inadequate for the requirements of the Masai.

The Masai, in fact, so neglected to carry out the terms of the agreement, as largely to destroy its meaning. Five sections, referred to as the Kiburgu, Gekunuki, Loita, Damat and Laitutok undertook to move absolutely to Laikipia. A considerable portion, estimated at about one quarter, of the first-named section remained in the Southern Reserve or in the uninhabited country between the Uaso Nyiro and Mara Rivers. The Kakonyukye (Gekunuki) moved from the neighbourhood of Naivasha to Il Melili and the southern slopes of the Mau. The Loita continued to occupy the Loita Hills and Plains. The Damat made use of the country watered by the Southern Uaso Nyiro and its tributaries and the last named section continued to inhabit the region to the north of Kilimanjaro.

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Extension of the boundaries of the Northern Masai Reserve.

The boundaries of the Northern Masai Reserve had been fixed by the Agreement of 1904 as follows:—

On the north, the Loroghi Mountains.

On the west, the Laikipia Escarpment.

On the south, the Leuswa or Nyam and the Uaso Narok, and

On the east, the Kisima.

A short while before his death, Sir Donald Stewart, realising that the area so enclosed was inadequate, promised an extension of the original boundary, but he died before he had been able to place on record what had occurred at a conference held with the representatives of the Masai and those settlers who had taken up land in the area proposed for this extension. The provisional boundaries agreed upon seem to have been:—

On the east of the Aberdare Range, the Uaso Nyiro.

On the west of the Aberdare Range, the southern boundary was the Equator and the western boundary the crest line of the Osobugo loo-'l-dian and the Laikipia Escarpment.

Further extension of the Reserve.

This extension, however, was insufficient, and Sir James Hayes Sadler, in February, 1906, proposed a further enlargement, making the southern boundary of the reserve the northern boundaries of the East Africa Syndicate land, the eastern boundary the Uaso Nyiro, and the western boundary the crest of the Osobugo loo-'l-dian, as before. Several settlers, who were under the necessity of vacating their land, were compensated by additional grants elsewhere.

Northern Reserve a Closed District.

By a Proclamation, dated the 30th of May, 1906, the Northern Masai Reserve, whose boundaries are therein defined, was declared a closed district.

The further extension of the Northern Reserve.

On April 6, 1906, the Secretary of State signified his concurrence with these proposals. But the Northern Masai were still discontented. Their stock, after the removal from the somewhat foul grounds of the Rift Valley, had increased enormously, and at least once every year they had to break the boundaries of their reserve, both on the East and on the South, the grazing within the reserve allotted to them being insufficient. On the East they were permitted, every dry season, to cross the Uaso Nyiro and pasture their herds and flocks between that river and the Uaso Nanyokye, *i.e.*, over an area of 200 square miles outside their reserve. On the South, they settled on the shores of Lake Ol Bolossat, and Sir James Hayes Sadler asked, on November 23, 1906, that these grazing grounds might be relinquished by the East Africa Syndicate in exchange for land elsewhere, the lands so relinquished to be handed over to the Masai. No agreement, however, was come to with the East Africa Syndicate, and although this area was much used by the Masai, it never actually formed part of their reserve.

Proposals to extend the Northern Reserve.

In the year 1907 there was a partial failure of rains and the Masai were allowed to break their boundaries eastwards across the Uaso Nyiro, southwards towards Mount Kippiperi, and westwards towards Lake Solai. Their stock was estimated by Mr. Collyer, the District Commissioner Rumuruti, at 70,000 head of cattle, and 1,780,000 sheep and goats, and it was amply demonstrated that, for their large and increasing herds, the grazing to be found in the Northern Reserve would be totally inadequate in a period of severe drought. It was suggested that the time was opportune for inducing the Masai to part with their superfluous cattle, but proposals were also considered for the permanent and final extension of their reserve. On September 23rd, 1908, Sir J. Hayes Sadler forwarded to the Colonial Office a recommendation made by Mr. Bagge, that the 200 square miles east of the Uaso Nyiro should be definitely added to the reserve, but no extension of this nature was made and the subject was dropped, when more detailed consideration was given to the possibility of moving all the Masai from the Northern Reserve.

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The Kakonyukye Division.

When the move of the Northern Masai was started at the end of 1904, the Provincial Commissioner at Naivasha thought it would be advisable to keep a few Masai near the Government station, in order that Europeans of the Rift Valley might the more easily obtain the services of herdsmen and servants. These Masai, of the Kakonyukye division, were allowed to settle with their cattle on Government land. The rapid increase of the stock belonging to the Purko Masai, on Laikipia, caused an insufficiency of pasturage for the Kakonyukye Masai, who had moved north from the Rift Valley and these latter, therefore, gradually returned to join their friends and relations near Naivasha. They took up their residence on all the unoccupied farms, squatted on the East Africa Syndicate land, grazed over the whole of the Commonage, and became a general nuisance. They were repeatedly warned by Mr. Bagge and others that they must leave Naivasha, but the move was not undertaken until 1910, when they went to the Loita Plains, to the west of the Masai Southern Reserve, afterwards called the extended Southern Reserve, taking with them some 10,000 head of cattle and 30,000 sheep and goats.

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Purko on the Loita Plains.

In addition to these Kakonyukye Masai, there lived in the Loita Plains about 2,000 Masai, with 20,000 cattle and half a million sheep and goats. Some of these were Senden's (Loita) Masai, whilst others were Purko Masai, who, instead of moving to Laikipia in 1904, went South and occupied what was at the time an unexplored region.

The suggested removal from Laikipia.

In the year 1908, various suggestions were made with a view to moving the Masai from the Northern Reserve to the area lying between the Mara River and the Southern Uaso Nyiro. This country, like Laikipia, had formerly been occupied by various sections of the Masai, the Loita, L'Otayok and Damat, who had, for the most part, disappeared from the area. The suggestion to move the Masai was undoubtedly made in the interests of European settlers, some of whom had cast envious eyes on the grazing grounds of Laikipia, as Sir Donald Stewart had prophesied when submitting the Masai Agreement of 1904.

Reports on Loita.

In the month of December, 1908, Mr. McClure and Captain Monckton, the Assistant District Commissioners of Ngong and Sotik, after extensive tours through the Loita country, submitted reports in which it was stated that the area south of Sotik and between the Uaso Nyiro and the Mara River, comprised some 2,300 square miles, of which 1,300 square miles were waterless. The Masai population numbered approximately 2,270, with 20,000 cattle and 100,000 sheep. The land, as a whole, was unsuitable for European settlement, though several areas might be regarded as good farming land, but these were so disconnected, as to render impossible their proper supervision. Further, permanent streams were so far apart as to preclude the possibility of allotting such farms on a continuous system. The land was generally suited to the requirements of a nomadic and pastoral tribe such as the Masai.

Lenana's views.

On the 4th of January, 1909, the Governor mentioned the proposal to Lenana, and somewhat to his surprise, found that the Laibon was entirely in favour of it, provided that the settlers left the suggested area, but he doubted whether the

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water in that country was sufficient for the requirements of the Northern Masai. Lenana's main object in recommending the move was to re-amalgamate the various sections of the tribe, in order to enable him once more to exercise direct control over all his followers. Ever since the removal of the Northern Masai to Laikipia, he had found his authority to be waning. The Rift Valley Masai had been separated more from the Nairobi Masai than Lenana had expected when the Agreement was signed. This separation was, to a large extent due to the fact that the Government had failed to carry out all the conditions of the treaty. The road half-a-mile broad, which was to have been left inalienated between the reserves had been reduced to such an extent that it was practically useless for cattle, and the land on either side had been leased to Europeans. In August, 1908, the movement of cattle between the reserves was altogether prohibited, owing to quarantine regulations, and the Masai of Laikipia were thus, to all intents and purposes, cut off from their Laibon at Ngong. Legalishu, who was present at the meeting, could not be induced to give his opinion on the subject. The Governor stated that the question of the move would not be contemplated by the Government unless it was in accord with the expressed wishes of the Masai, and he refused to comply with Lenana's suggestion that the matter might be settled without delay, for he considered that further investigation was necessary to ascertain whether the suggested area was suitable for the accommodation of the Northern Masai.

Reports on the Loita Plains.

As Lenana was so much in favour of the move, and as the reports sent in by Mr. McClure and Captain Monckton, though not enthusiastic, had been sufficiently encouraging, the Governor gave orders for two senior officers to inspect the country, and Messrs. Bagge and Hollis were entrusted with this work. The driest season of the year, March, was chosen in order that the country might be seen at its worst, and an extended tour was made through a part of Mau, Il-Melili, Ngatet and the Loita Plains to the Mara River, thence along the Anglo-German frontier, the Loita Hills and the Southern Uaso Nyiro to Naivasha. The gist of the reports submitted by these officers was that the land and grazing were, on the whole, good, but that there was an insufficiency of water and, much as they would like to see all the Masai concentrated in one reserve, they could not recommend the move until steps had been taken to irrigate the land, and until the settlers who were living in the area had been given farms elsewhere. Mr. Bagge, however, pointed out that the inclusion in the reserve of any of the country known as the Mau Plateau had not been considered, and that it was probable that by engineering works the water supply might be considerably increased. He suggested that an engineer should be sent into the area to report on the prospects of irrigation near the l'Ongainet River.

Irrigation of the Loita Plains.

On Sir J. Hayes Sadler's departure from East Africa, Mr. Jackson instructed Mr. Watts, the Commissioner of Public Works, to visit the Loita Plains, and to report on the possibility of irrigation. At the same time, the settlers in the area which might be allotted to the Masai, were to be approached with a view to ascertaining if they would be prepared to move, should the scheme be carried through on consideration of receiving compensation on Laikipia or in the vicinity, to the extent of their present holdings, plus half as much again. Mr. Watts drew up an elaborate report and showed that by the expenditure of £5,280 the whole of the area could be watered. He also estimated that after deducting 1¾ million acres for grazing of game, forest and waste areas, there remained 2¼ million acres of good grazing land available for the support of 150,000 cattle and 1,200,000 sheep, reckoning seven acres per cow and one acre per sheep. A sum of £2,000 was inserted in the Estimates for 1910-1911 as a commencement for the irrigation scheme, but was disallowed by the Secretary of State.

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E-Unoto Ceremony, 1912.

In August, 1909, the District Commissioner of the Northern Masai Reserve reported that the Purko warriors wished shortly to proceed to the Kinangop reservation which had been set aside for the E-Unoto ceremonies, and to take some 10,000 cattle with them. The Purko Masai living in the Loita Plains likewise asked, through Lenana, for permission to proceed to Kinangop. Arrangements were made with the East Africa Syndicate, and the Northern Masai were

permitted to take their cattle to the Kinangop Reserve, but, although the Masai living in the Loita Plains were informed that they themselves might go to Kinangop, they were forbidden to take their cattle with them for fear of infecting, with East Coast fever, the stock belonging to the European farmers through whose lands they would have to pass, and of carrying this disease to the Northern Reserve. 648* 311 166 561

By December, the Northern Masai, with 10,000 cattle but unaccompanied by their principal chiefs, Masikondi and Legalishu, had moved to Kinangop, but the ceremonies were commenced prematurely, for Lenana, on hearing that the Southern Purko might not take their cattle with them, withheld his sanction, which is necessary, according to the custom of the tribe, before a start can be made. On January 14th, 1910, he sent orders to Kinangop for the warriors to proceed with their cattle to the Southern Reserve in order to hold the ceremony at Ngong. At the same time he appealed to the Governor and pointed out that, unless his authority were recognised and his instructions obeyed, he feared a disruption between the two sections of the tribe.

On February 2nd, Sir Percy Girouard held a meeting at Nairobi, at which were present Lenana and those elders of the Northern Reserve that were taking part in the ceremony on Kinangop. Lenana made a direct appeal to the Governor, and stated that the condition of affairs which had arisen since the last E-Unoto ceremony, whereby free inter-communication between the two sections of the tribe had become impossible, was gradually but surely disintegrating his authority, a matter of great regret both to himself and to his people. It was, he explained, an unheard of thing that there should be two ceremonies for one section of the tribe, one on Kinangop and the other at Ngong, and, since the Southern Masai were forbidden to take their cattle to Kinangop, he desired the Northern Masai to proceed to Ngong to hold the ceremony there. He further stated that it was his most earnest wish that all the Northern Masai should move from Laikipia and inhabit the proposed extended Southern Reserve. The Governor informed Lenana that he could not sanction the move of all the Masai without consulting Masikondi and Legalishu, but, as regards the ceremony, he was quite willing that it should be held at Ngong if that was Lenana's wish and if he could arrange matters with the people concerned. The Masai elders then proceeded to Lenana's kraal to discuss the matter with him there, with the result that they returned to Kinangop, and, having collected their cattle, proceeded with the warriors to the Southern Reserve. It was, fortunately, unnecessary for the Government actively to intervene in support of the Laibon.

Meeting at Kisenian.

On February 24th, 1910, a second meeting was held at a camp known as Kiserian, close to Lenana's kraal near Ngong, with the Masai. At this meeting there were present, besides Lenana, Masikondi and Legalishu, respectively the senior elder and the spokesman of the senior warriors (who are generally referred to as the two chiefs) of the Northern Masai. These two representatives of the Northern Reserve not only agreed to the suggested move but expressed themselves in favour of it. It was accordingly proposed to carry it out as soon after the rains had commenced as practicable. 648* 311 166

The preliminary move.

Mr. Collyer, the District Commissioner of the Northern Reserve, was appointed Special Commissioner for the move, and, as several Provinces and interests were affected, he was directed to correspond with the Secretary for Native Affairs, who was to arrange the details, and submit recommendations for the displacement of the white settlers from the Southern Uaso Nyiro.

Everything went well. The majority of settlers were public spirited enough to consent to the Masai passing over their farms, and four separate routes were arranged. Special officers were deputed to accompany the mobs of cattle and a survey was commenced on Laikipia for farms to which the settlers from the Southern Uaso Nyiro might proceed.

In April, gastro-enteritis, which for some time past had been prevalent all along the line from Naivasha to Kisumu as well as in the northern Masai Reserve, broke out among the Masai herds in epidemic form. It is possible that this had [232]

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something to do with the readiness of the Masai to move, for their methods of quarantine are to quit foul ground and drive their herds on to fresh pastures. Be that as it may, the Masai started towards the middle of April of their own accord, and before the Government was really ready, those from the extreme north of the reserve pressing south, and those on the southern boundaries leaving the reserve by the routes that had been arranged. The drought may have expedited their movements, for no rain had fallen in the Northern Masai Reserve whilst there had been a plentiful quantity on the Loita Plains, on Mau, and near the railway.

The Move Suspended.

On April 20th, 1910, a telegram was received from the Secretary of State ordering the move to be suspended and before the end of the month, steps had to be taken to send the Masai back to their reserve. The Secretary of State's telegram was followed by a despatch, dated April 22nd, 1910, intimating that, inasmuch as the agreement signed in 1904 was solemn and binding, it could not be cancelled without the clearest proof that the proposed agreement was in accordance with the wishes of the Masai and especially of the northern section. A document must be procured of equal formality with that of 1904 and must be signed by an equally representative body of Masai. Owing to the severe form which the cattle disease had taken, it is probable that the move could not have been undertaken in any case for fear of infecting the stock on European farms and in the Loita Plains, and this was made the excuse for the postponement. But the Masai were neither willing nor, indeed, able to remain in their reserve, for there was very little grazing owing to the drought and the ground was foul; and before many weeks were past, between twenty and thirty thousand cattle had been driven across the Northern Uaso Nyiro. Permission was afterwards granted to the Masai to occupy the 200 square miles between the Rivers Nyiro and Nanyokye.

The Meeting of May 30, 1910.

On May 30th another meeting was held at Ngong, and a provisional agreement was entered into between the Governor and the Masai, according to the terms of which the tribesmen, being satisfied that it was to their best interests that the Masai people should inhabit one area, and not be divided into two sections, as must arise under the treaty of 1904, agreed to move from Laikipia to the Loita Plains, when the Governor should notify them. There were present, as representatives of the Masai, Lenana, Masikondi, and Legalishu, Saburi (whose position in the Southern Reserve was analogous to Masikondi's in the Northern Reserve), the heads of clans, *i.e.*, the principal elders, of the Northern Reserve, and the spokesmen of the senior, the junior, and the coming age-groups of warriors. The Governor was supported by Messrs. Hobley and Lane, Provincial Commissioners, Mr. Combe, Crown Advocate, Mr. Hollis, Secretary for Native Affairs, and Mr. Collyer, the District Commissioner of the Northern Reserve. The Rev. Dr. Scott was also present as an independent witness. The agreement, which was entered into by the Masai of their own free will, was translated and fully explained to them. There was, however, one dissentient voice, and, during the discussion which preceded the signing of the agreement, Legalishu said he did not consider the new area large enough. The Governor informed the Masai that the move, if it was to take place at all, must be a voluntary one, and he asked Lenana, Masikondi, and Legalishu to depute representatives to visit the country with Mr. Collyer. He further promised the Masai that, if they did not wish to move, they need not do so, and that if they did move, and the area was found to be too small, the country across the Mara River towards Kisii would be included in their territory. Before a final agreement could be entered into, the return of the party that would go and inspect the land would be awaited, and their report considered.

Mr. Collyer's visit to the Loita country.

Mr. Collyer spent two months in the Loita Plains, on Mau, and Ngatet, and in the Il-Melili country. The two men from the Northern Reserve who accompanied the party were both nominated by Legalishu, and, when they returned to Laikipia in August, they reported that the proposed area was too small, that there was an insufficiency of water, and that the Sotik would steal their cattle. This report was accepted by the chiefs and elders of the northern section, and a large gathering, led by Masikondi and Legalishu, met at Rumuruti, on August 27th, 1910, to

inform Mr. Collyer, the District Commissioner, of their decision. They said that, as their Laibon wished them to move, they were ready to go if the Governor ordered them to do so, but that they did not wish to leave Laikipia. As this was their determination, no attempt was made to influence them, no pressure was put upon them, and the subject was not again broached to them.

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The death of Lenana.

On March 7th, 1911, Lenana died. He had been suffering from dysentery for a month, but was getting better, when he suddenly collapsed. The Assistant District Commissioner in charge of the Southern Masai Reserve, Mr. Crewe-Read, was with him a few hours before his death, and discussed various minor questions with him. Lenana did not nominate his successor, as is the custom with the Masai Laibons, for he only realised a short time before he died, that his last hour had come, but, when he felt he was dying, he made the following speech in the presence of numerous witnesses:—

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"Tell the Government to look after my children and to give them the money which I should have earned if I had been alive. Tell my people to obey the Government as they have done during my life. Tell the Laikipia Masai to move with their cattle to the Loita Plains."

April 2nd was fixed upon as the date for a meeting with the Masai representatives of both the Northern and Southern Reserves in order to select a successor to Lenana. Masikondi, the senior elder of the Northern Masai, was too unwell to proceed to Ngong, but he delegated his powers to two of the members of his clan. Legalishu, with the other heads of the clans and the spokesmen, of the various age-grades from the Northern and Southern Reserves, were present, and the proceedings were watched on behalf of the Government by Mr. Lane, Provincial Commissioner of Naivasha, Mr. Hollis, Secretary for Native Affairs, and Mr. Crewe-Read. Seggi, Lenana's eldest surviving son, a youth of thirteen years of age, was unanimously chosen as Laibon. Owing to his youth, it was decided to appoint two Regents to assist him in governing his people, one for the Southern and one for the Northern Reserve. Ngarova, a cousin of Lenana, was selected as Regent for the south, and Legalishu for the north. When these ceremonies were completed, Legalishu stated, on behalf of the Northern Masai, that he wished to ask that they might be permitted to move to the extended Southern Reserve. This change of opinion was undoubtedly due partly to the dying wishes of Lenana and partly to a fear of disruption between the two sections of the tribe. On the other representative expressing a like request, the Masai were informed by their Provincial Commissioner that they would have to proceed to Nairobi and approach the Governor personally on the matter.

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The Agreement of 1911.

Sir Percy Girouard held a meeting with the Masai representatives on April 3rd, 1911, in Nairobi. Legalishu, as spokesman of the Northern Masai, again stated that it was their wish to move to the extended Southern Reserve. The Governor repeated that, if the move were to take place, it must be a voluntary one, that the Masai were completely free to accept or reject the proposed arrangement, and that, if they did reject it, the pledges made to them by the Government in 1904, would be scrupulously adhered to. They thereupon replied that it was their own wish that they might be allowed to move. A formal treaty was drafted, and another meeting was held on April 4th. The members of the Executive Council and the Provincial Commissioners were summoned, and, in the presence of all, the Governor asked the Masai whether or not they wished to move to the extended Southern Reserve. The reply was again in the affirmative. Several minor points were then discussed, Legalishu acting as spokesman. The principal matter was the water question. The Masai stated that, if the Government would help to improve the water supply, they themselves would contribute towards the work by the payment of bullocks. They requested that all Europeans should be removed from the area, and that as much as possible of the area known as "The Promised Land," which had been applied for by Mr. Powys Cobb, should be given to them. Protection from possible Sotik raids was asked for and granted. Finally, the Masai begged to be allowed to start the move as soon as there was sufficient grass along the routes, and asked that they might not be hurried. They were informed in reply, that the move was contingent on the approval of His

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Majesty the King, and that, if they were permitted to move, they would be allowed to proceed slowly. After this, the treaty was translated and fully explained to them, and the Masai affixed their marks in the presence of the European officers. The treaty was then sent to Rumuruti to ascertain if Masikondi and such of the old men as were too infirm to attend the meeting at Ngong approved of the terms.

The agreement, as drafted, was submitted to the Secretary of State, who approved of its terms, by telegram, on the 29th of May, and by despatch on the 2nd of June, 1911.

The Masai Move of 1911

The Masai were accordingly informed that the Government had agreed to their moving from the Northern Reserve into an extended Southern Reserve. The move was arranged to proceed along four routes throughout June, July and August. No compulsion of any kind was used, and administrative and veterinary officers were detailed to escort the mobs of cattle across the European farms.

Congestion on the Mau.

One of the routes, which proceeded by Lake Naivasha, went straight into the extended Southern Reserve, and those Masai who travelled by this route soon reached the Loita Plains. The other three routes converged on the top of the Mau into "The Promised Land." The first Masai to arrive on the plateau went right through to their destination, but the succeeding parties, finding the grazing good, remained, erected their kraals, and decided not to push forward into the plains below. Unfortunately, no precautions were taken to induce them to leave the plateau, and there was consequently a great congestion at the commencement of the heavy rains, which usually fall on the Mau towards the end of August and in September. The roads became impassable, and the people and stock suffered from cold and discomfort. They accordingly returned to the European farms lying between Njoro and Elmenteita Stations on the Uganda Railway.

Desire to return north.

In consequence of this check, the Secretary for Native Affairs and the Director of Agriculture were sent, on August 21st, to investigate the situation, and they reported that there was nothing to show that the move was other than temporarily checked. It had, however, considerably affected the views of some of the people, and a desire appeared, more particularly on the part of Legalishu, to return to the north.

Masai returned to Laikipia.

As it was impossible for the Masai to remain on European farms near the Railway for any length of time, the Governor issued directions for them to be sent back to the southern part of Laikipia, and to the land belonging to the East Africa Syndicate, adjacent to the former Northern Masai Reserve. The carrying out of the necessary arrangements were entrusted to Mr. John Ainsworth, Provincial Commissioner, Kisumu, who met the Masai representatives at Elmenteita and Nakuru early in September. Mr. J. K. Hill placed 150,000 acres of Syndicate land at the disposal of the natives, and the move eastwards into this land was completed by September 16th.

Character of the Move.

This check was undoubtedly the result of the Masai having proceeded too quickly. They pressed forward even when asked by European farmers (through whose farms they were passing) to hold back, the farmers being desirous of trying to open up a trade with them. No police measures of any kind were adopted, testifying to the voluntary character of the move. It appears that the Masai did not suffer to any extent by the journey, and the losses reported were those which would naturally take place in large movements of stock.

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Underestimation of Masai stock.

The move had brought to light one matter of importance; previous calculations of the number of stock possessed by the Northern Masai had been greatly underestimated, and the probable figure was computed at 200,000 cattle and 2,000,000 sheep, a large increase over the original estimate, made in 1911, of 80,000 cattle and 1,800,000 sheep. That such an error should have been made is accounted for by the superstitious opposition of the Masai to the counting of any of their stock.

Report on Extended Southern Masai Reserve.

A report submitted by the Director of Agriculture at this time stated that the extended Southern Reserve was, more or less, fully stocked, partly owing to the fact that those Masai who had originally occupied the Southern Reserve had broken their boundaries, and driven their flocks and herds into the extended reserve, and partly owing to the arrival of 50,000 cattle and half-a-million sheep from Laikipia: The extended reserve was, however, stated to be capable of holding more stock if necessary, and investigations were immediately made regarding the suitability of the land across the Mara River.

Tours in the Ol-Orokuti.

The tour of investigation was undertaken by the Director of Agriculture and the Director of Public Works, and the report sent in was to the effect that the area available consisted of one million acres of the finest grazing land in the Protectorate, exceedingly well-watered, and superior to the former Northern Reserve. The country was practically uninhabited, owing, it was said, to the fact that some years before the Masai who then occupied the country were decimated by small-pox while, simultaneously, almost all their cattle died from rinderpest. Messrs. J. K. Hill and C. O'N. Chaplin, two prominent settlers, accompanied the Director of Agriculture on his tour, and submitted separate reports, testifying to the excellent quality of the land in question as a grazing area. In view of the eminent desirability of including all the Masai in one reserve, the Governor felt compelled to recommend that this further area should be allotted to the Masai.

Laikipia compared with the Southern Extension.

The position at this point was that an area of 4,300 square miles on Laikipia, of which not more than 1,200 was well-watered, was to be exchanged for 6,500 *square miles in the south*, of which 1,500 was described as some of the best stock country in British East Africa, and through the remaining 5,000 square miles of which flowed the perennial rivers, the Mara and Uaso Nyiro. It was further stated that the whole of this southern area was free from tsetse fly or other disease-carrying fly.

The Move suspended.

Meanwhile, on receipt of information respecting the check in the move, the Secretary of State had wired instructions that those natives who had not been provided with suitable accommodation in the south must be immediately provided for in the Northern Reserve. They could not be allowed to remain on private lands without giving rise to future difficulties, and the whole question of an eventual move must be suspended until the suitability and capacity of the new reserve had been thoroughly examined, it had been inspected by representatives of the Northern Masai, and until their full and free assent to the resumption of the move had been obtained. The actual move, if these conditions were fulfilled, must not be made until the Governor had satisfied the Secretary of State that an adequate water supply would be immediately available, and that the preparations for proper supervision of the move were complete.

Causes of Masai on Laikipia.

After the check which took place in 1911, and the subsequent withdrawal on to European farms, the Masai returned to the Northern Reserve. Officers were immediately detailed to make a census of the Masai on Laikipia, and the returns showed a population of not more than 4,000 adults, together with 160,800 cattle and 1,068,100 sheep. It was calculated at the same time that there was, in the Southern and extended Southern Reserves, accommodation for 351,000 cattle, and it was therefore decided that the extensions of the Southern Reserve were more than capable of holding all the Masai stock from the north.

Tours in the Ol-Orokuti.

In November, 1911, six elders and a few warriors from the Northern Reserve accompanied Mr. R. W. Hemsted on a tour of inspection of the trans-Mara country. They were shown every part of the Ol-Orokuti (trans-Mara) area, and unanimously expressed the opinion that the country was eminently suitable for the Masai and their cattle.

In the same month Legalishu deputed four elders to visit the district, and these elders accompanied by Mr. Hemsted, toured the Ol-Orokuti for fourteen days. Their opinion on the area was not expressed, and they returned nothing but evasive answers, at the same time admitting that the grazing was sufficient and the water supply adequate.

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Meeting at Naivasha.

On the 10th of February, 1912, a meeting was held at Naivasha between the representatives of Masai from the Northern, Southern and extended Southern Reserves and the Secretary for Native Affairs (Mr. Hollis), supported by the Provincial Commissioner, Naivasha and several other administrative officers. There were present Masikondi and Legalishu with some thirty elders of the Northern Reserve, Ngaroya, the Regent of the Southern Reserve, carrying the iron club, as representing the Laibon, Ole Kotikosh and other Purko Masai, who had already moved into the extended Southern Reserve, and Ol le Seti with other Kakonyukye Masai. Legalishu and Masikondi stated that they did not now wish to move and that they believed the country offered to them in exchange for Laikipia was inadequate. Ngaroya said that he was authorised to inform them that it was the Laibon's wish that they should move south and so reunite the tribe, but the northern chiefs declined to carry out this wish of the Laibon. Ole Kotikosh expressed the desire of the rest of the Purko division to be allowed to proceed with the move south, and Ol le Seti stated that most of the Kakonyukye were already in the extended Southern Reserve and that the remainder wished to follow. As a result of this meeting the members of the Purko division who had remained in the north were permitted to move with their cattle, and arrangements for the move were entrusted to the Provincial Commissioner, Naivasha, on the 18th of February. The influence against the move exerted by Legalishu, however, was so great that although several of the Purko wished to proceed they were prevented from doing so, and small success attended a visit to Laikipia carried out by Ngaroya and Ole Kotikosh with a view to using their influence in favour of the move.

Directions to the Masai to move.

On the 8th of May, while Sir Percy Girouard was on leave in England, the Secretary of State decided that the Masai should be directed to move to the Southern from the Northern Reserve, but he gave instructions that the lands vacated in the north must not be dealt with in any way until the matter had received his approval.

Arrangements for the move.

Arrangements for the move were at once put in hand. On the 10th of May, Mr. Bowring, the Acting Governor, proceeded to Naivasha accompanied by Mr. Hollis, Dr. Milne, the Principal Medical Officer, and Mr. Brandt, Acting Chief Veterinary Officer, in order to discuss with Mr. McClellan and the local officials the details of the move. Two routes only were to be used, one *via* Elmenteita and across the Mau by the land known as "The Promised Land," and the other *via* Gilgil and Eburu and across the Mau near Lake Naivasha. A broad track, twenty-five miles long, had been cut through the forest from the western slopes of Mau to the Mara River. Not more than 10,000 cattle were to be allowed to move in the first instance by each route and no further mobs were to follow until the first ones had settled down. Adequate arrangements were made for the supervision of the move and medical and veterinary officers were provided.

Meeting at Naivasha, 21st May, 1912.

On the 21st of May, a meeting was held at Naivasha when it was explained to the Masai that the Government had decided that the terms of the treaty entered into on April 2nd, 1911, should be kept and that the northern Masai would be required to move. The chiefs offered no opposition, and, indeed, appeared to be relieved that the Government had come to a decision on the matter. Ngaroya, the Regent of the Southern Reserve, expressed his thanks on behalf of the Laibon and stated that it was a great satisfaction to all the Masai to know that they would be brought together again and not be divided into two sections. Legalishu agreed to move with the first batch and to help the others to settle after they had crossed the Mau.

The "Masai Case."

On the 28th of June, 1912, Mr. A. Morrison addressed the Colonial Office, intimating that he, in company with Mr. A. D. Home and Mr. A. W. Buckland, had been instructed to act for Legalishu in the taking of legal proceedings against the Government on behalf of the Masai. Action was brought in the High Court by Ol le Njogo and others against the Attorney General and others in May, 1913, and the case was dismissed with costs by the Chief Justice. An appeal was made to the Court of Appeal for Eastern Africa in December, 1913, but the appeal was dismissed with costs. Conditional leave to appeal to the Privy Council was

granted, but lapsed owing to the appellants failing to give security for costs. Further details of the proceedings will be found in Appendix 3.

While the move was in progress the question of the allotment of land to settlers who were affected by the removal of the Masai from Laikipia was brought up. The claimants fall into two distinct categories, viz. :—

(1) Those who, in 1904, abandoned their farms, or claims to farms, on Laikipia in order to make room for the Masai who were, in that year, settled in the Northern Reserve ; and

(2) Those who had abandoned their farms in the Lemek Valley and in the Southern Uaso Nyiro in connection with the move then progressing.

The original intention in respect of those of the first class was to make grants of land to them elsewhere. These Laikipia settlers were allowed time to make their selections, but, before these selections had been made, the removal of the Masai from Laikipia was mooted and the settlers preferred to wait in the hope of being, after all, able to take up their land on Laikipia as originally intended. The negotiations for the surrender of claims of those settlers who came within the second category were begun in 1909, and were carried out on the basis of a grant of land equal in area to that surrendered in the Southern Reserve, plus fifty per cent., or a sum of money, by way of compensation for improvements, if any. It was understood that no definite promises had been made that the Laikipia lands would be available for exchange, but there was little doubt that it had been taken for granted that this would be the case. Mr. Bowring consequently suggested that, in offering farms to claimants efforts should be made to offer farms approximately equal in value to the land to which the claimants would be entitled on Laikipia, were this land available. At the same time they would be given the alternative of waiting in the hope of being eventually granted land on Laikipia. The Secretary of State considered it desirable, from the public point of view, that no one who was to be compensated in connection with the movement of the Masai should be granted such compensation on Laikipia. He further directed that the claims should be satisfied purely on the basis of area, without reference to the hypothetical value of Laikipia lands. The satisfaction of such claims was to take precedence, within a reasonable limit of time, of any further general allotment of Crown Lands.

On the 23rd of October, 1912, further facts were telegraphed to the Secretary of State regarding the lands on Laikipia. It appears that, on April 7th, 1910, the Commissioner of Lands had informed the Governor that the result of the negotiations with the Masai would be the granting of approximately 200,000 acres on Laikipia. On April the 13th, the Governor had accepted the Commissioner's proposals, and, on that authority, the Land Office had informed the parties concerned that, if they surrendered their land in the Southern Reserve, they would be given areas in the Northern Reserve or its vicinity when the move had been accomplished. Similar promises had been made by the Governor to Major the Hon. R. F. Carnegie and Lady Southesk on the 14th of June, 1910. Sir Henry Belfield was therefore of opinion that the Government was under a legal obligation to fulfil the promise made on the completion of the move. He anticipated the most serious results if land on Laikipia was now refused to claimants. All the Southern Reserve farmers confidently expected to receive one and a half times their previous holdings out of the lands to be vacated by the Masai and the Governor feared that there was no chance of their accepting land elsewhere.

On receipt of this information the Secretary of State concurred in the view that the Government was committed to the grant of lands vacated by the northern Masai to the claimants in question and felt reluctantly compelled to discard the principles which he had previously laid down. He therefore directed that the obligations entered into in 1910 must be discharged, and as the land, if left vacant for any length of time, could only become useless, or at any rate, greatly impoverished, he approved of arrangements being made for the necessary grants, due regard being had to any prior claims which ought to be admitted to lands on Laikipia in view of the fact that the claimants surrendered their holdings there when the Masai were transferred from the Rift Valley in 1904.

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The Meeting of December 5th, 1918.

On December 5th, 1918, the Governor met the Masai chiefs at Nairobi. The remarks then made by Legalishu and his followers were evasive, and no attempt was made to express their true feelings in the matter or to disclose their reasons for taking legal proceedings against the Government. The Governor was of opinion that only a minority of the tribal elders, headed by Legalishu and Mankonah, were responsible for this action, ostensibly on behalf of their tribe, and that the personal avidity and ambition of these two men were doubtless contributory causes of their organised opposition to the approved Government policy. Those who opposed the move had no valid ground for their objection as to the suitability of the new country to which they were being moved.

Completion of the move.

On the 9th of April, 1913, Sir Henry Belfield informed the Secretary of State that the Masai move was completed. With the exception of 2 Uasin Lokorosh division all the Laikipia Masai were located in the extended Reserve, while that division, after remaining for some months on the Uaso Nyiro, moved to the Kapetiei country and settled there. Reports showed that the losses suffered by the Masai on account of the move had been very small. Rinderpest was rife, both in Laikipia and the south, from which many hundreds of beasts died, but the veterinary officers who were in charge of both areas did all that was possible to prevent the spread of the disease. Sheep suffered on one or two occasions, but only a few succumbed. Two drifts were being used, each with an officer in control, and of the thousands of sheep at those drifts not one was lost. The death rate of the Masai themselves, directly attributable to the move, was probably nil. On the whole, the Masai behaved well throughout, and there was very little friction with settlers. Statistics show that the number of Masai moved between the 19th of June, 1919 and the 27th of March, 1913 [illegible] other tribes, 4,281 women and 3,721 children, a total of 10,002 souls, while nearly 200,000 head of cattle and 500,000 sheep were counted. The number of sheep is probably very greatly underestimated. The Secretary of State expressed his appreciation of the manner in which the delicate and difficult task had been performed.

Attitude of the Masai after the move.

On the completion of the move the Purko division evinced a considerable disinclination to cross the Mara River, but no steps were taken to induce them to do so and a large number of Masai, including all the Purko Masai, moved into the trans-Mara region in September, 1913.

The Masai did not, on the whole, settle down contentedly to their new surroundings and they showed a disposition to make the most of everything. Complaints were incessant that the country was unsuitable for them and for their stock, and every device short of active resistance was employed to obstruct the Administration and to defeat the ends of justice. Information concerning crimes was withheld, and accused prisoners were assisted and harboured. Chiefs and elders proved anything but helpful and were occasionally almost defiant. The "Masai Case" was undoubtedly responsible for much of this feeling, but it is also probable that the natives resented the close administration which had been rendered possible by the amalgamation of the two reserves.

This disinclination lasted longer in Gwaspeur areas six months after the completion of the move and raids, murders and stock thefts decreased in number. Two years after their arrival the Masai could be described as contented and happy in spite of their diminished dispositions.

Disposition of Masai tribes.

Prior to the arrival of the Masai from Laikipia, the country constituting the extended Southern Reserve had been occupied by members of the Loita, Dosset, Kisongoloye and Siria tribal divisions as well as by about one-quarter of the Purko division. These sections had undertaken to move to Laikipia in 1913, but succeeded in evading the terms of their agreement with the Government and, while admitting that they had no claim to the land, occupied the area and came to regard it as their own. By these Masai the arrival of their fellows from Laikipia was resented, while the latter were displeased at finding the best grazing grounds already taken up. A considerable amount of friction ensued, more particularly between the Purko and 2 Uasin division.

[illegible]
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133 one or two streams which are permanent and which run for some distance from the foot of the hill. The most important are the Mwesenge and Kibengeli, but several other springs are to be found on the mountain itself. The upper portions of Mwesi Creek, as well as the northern slopes are covered with good grass, suitable for grazing during the wet season, but the Mwesi usually proceed to the Kisesa permanent watering places in the dry season.

Following the line of the Longido-Kajiado road northwards, open bushed country is encountered, with the Kipenjalali and Ol Kinyawuka Hills on the right forming the western boundaries of the Kisesi plains. This part of the country is hot and barren with little grass, and water can only be obtained by digging. The road lies generally at an altitude of between 4,000 and 4,200 feet, and the first permanent water that is to be found is at Sanik. There are some perennial springs on the slopes of the Kinyawuka and Kipenjalali Hills. North of Sanik the country is covered with grass, and forms excellent grazing grounds comparatively free from tsetse. To the west lies the broken country of the Ronga Hills, which contains numerous water holes, some of them permanent, but no permanent rivers. The line of the Magadi Railway is also reached, north of which lie the Kapiti Plains, stretching north-eastwards into the Ukamba country. These plains are at an altitude of about 5,000 feet, and are covered with grass, though the ground is somewhat stony.

To the west the ground rises fairly uniformly to the Ngong Hills, Dalony Lemayo, and Ol Doinyo Sapuk. West of these heights lies the escarpment of lava rock, running north and south, which forms the western wall of the Rift Valley. Between the Ol Doinyo Sapuk and the Ngong Hills the Kisesi Reserve is bounded by a rocky and grass-covered plateau to Ol Doinyo Sapuk and the Tsavo Reserve, whose limit eventually joins Lenagi, to the Anglo-German boundary near Boundary Post 81.

East of this escarpment the country is of a much lower level, is barren, rocky and destitute of water. A few isolated hills rise up, but it presents the appearance of a rugged desert and is practically uninhabited. Descending from the escarpment, at a mean altitude of 6,000 feet, the general altitude of the land is little more than 4,000 while in the neighbourhood of Lake Magadi the country falls to 2,000 feet. To the south of the Lake stands Ol Doinyo, a mass of lava or lava peaks, of which the highest attains an elevation of 6,000 feet, and to the south there is a series of hills and ridges. Near Lake Magadi, and extending eastwards and northwards for some miles, there are the deposits of an old lake. These are associated with volcanic debris and have in places been overflowed by lava.

Northwards, and some fifteen miles west of the Ngong Hills, the country consists of a series of parallel valleys divided by rocky hills ranges, thanks to the enormous fault movement so distinctly marked in the Rift Valley.

West of Lake Magadi the Rift Valley maintains its low altitude, broken only by Ol Bagaria, a hill which flanks the Uaso Nyiro on the east at a height of 1,000 feet, but at the northern extremity of Lake Natron, a few miles north of the boundary, Ol Doinyo Lengai attains an isolated peak to an altitude of 9,000 feet, 6,000 feet above the swamps of the Uaso Nyiro at the immediate foot.

[illegible] The country to the east of the Uaso Nyiro, and lying in the Rift Valley, is undoubtedly the poorest portion of the reserve from a pastoral point of view. East of the Kisesi-Longido road, and in the higher hills, the country may be described as fair stock land, and though water is not plentiful, and though there are in general considerable distances to be covered between water holes, a considerable quantity of stock can be maintained on it by utilising the river areas during the wet season. Statistics show that this area does in fact support about 150,000 head of cattle and nearly 300,000 sheep.

That portion of the country situated in the Rift Valley from the Lubeng to the Uaso Nyiro. The Lubeng River does not exist except during the Kisesi Reserve is a stream flowing above ground except in the wet months and is in, therefore,

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[illegible] IN THE WATER SUPPLY.

[illegible] Dam by Mr. McClure and Captain Sheridan. Dam by Messrs. Boag and Wells. Dam by Mr. Wade. Commercial Liability to improve water supply. Meeting at Kabwe. The Town Area area. The Engineer and the Town Clerk's proposal. Mr. Cartwright's reply. Mr. Wade's proposals. The suggestion of Mr. Wade. Economy recommended. The construction of the Lunsh Dam. Recommendations by Messrs. Boag and Sheridan. The completion of the Lunsh Valley Dam. The Kabwe-Ndola Dam. Further proposals by Messrs. Boag and Sheridan. Liability of the Board to provide funds. The Upper Kafue Dam. Work in the Kabwe Valley. The Kabwe Dam. The Chimba Dam. Mr. Bellamy and Messrs. Boag. Consideration by the Board. Damage to Dam at Lunsh and Upper Kafue. Meeting of Board. The completion of the Upper Kafue Dam. Repairs to Lunsh Dam. Mr. Wade and report. Mr. Cartwright's proposals. Liability to claims damaged Dams. Financial recommendations. Drainage of swamps at Kabwe. Dams in the Kafue Valley.

Towards the end of the year 1914, a tour of inspection was made by Mr. McClure, the Acting District Commissioner, Kabwe, and Captain Sheridan, the Assistant District Commissioner, Ndola, in the country lying west of the Northern Line Rivers, more especially of the area known as Lunsh and the Lusu Plains and Hills. The inspection was conducted with a view to ascertaining the potential value of the area as a place for European settlement. The opinions of these officers was that the land near Ndola was, on the whole, unsuited to such settlement, [illegible] would be of considerable value if [illegible] [illegible] [illegible]

Prior to the meeting, Mr. Hollis visited the Uasin Gishu Native Reserve and several of the adjoining farms and obtained the following information. The Uasin Gishu Masai in this area numbered in all between 1,600 and 1,800 souls, and paid tax on 440 huts. They possessed 15,000 head of cattle and 20,000 sheep and goats. 4,000 head of these cattle were in the habit of grazing on land belonging to Captain Grogan, who received toll in bullocks at the rate of 1 per cent. per annum. There were 30 kraals on Lord Delamere's land, containing 3,000 head of cattle, which were allowed this privilege without payment. The remaining 7,000 or 8,000 cattle were for the most part in the Native Reserve.

Numbers of the Uasin Gishu Masai.

CAB* 23 [L2 L5]

The two reserves occupied by the Uasin Gishu Masai in February, 1911, were separated by a strip of alienated land, and steps were taken to re-acquire parts of adjacent farms belonging to Captain Grogan which would join these two areas and form one native reserve having an area of some 40,000 acres. The Masai were informed that, when this reserve had been allotted to them, they must regard the question of boundaries as definitely settled. They were also given to understand that, in lieu of hut tax, they would be required to pay a cattle tax of R. 1 per head or a stock tax of one beast out of every herd of 100 cattle, sheep or goats.

Position of the Masai.

CAB* 311

In July, 1911, the Provincial Commissioner, Naivasha, reported that dissensions had occurred between Chief Lenkiwe and the hereditary Laibon, Walkondi, leading men in the Masai Reserve. Lenkiwe had been constituted Chief by Mr. (now Sir Frederick) Jackson when he was stationed at Ravine and had acquired a considerable following. Charges of witchcraft had been brought against Walkondi, with the result that he requested permission to move, with the other Masai, from Laikipia into the Southern Masai Reserve. His following expressed a desire to accompany him. It seemed, however, that such a movement would be the cause of friction between the Uasin Gishu and the other Masai, who have little in common, and it was decided to hold the matter over, at any rate until the Masai Move was an accomplished fact.

Dissensions between Lenkiwe and Walkondi.

CAB* 538 954 791

In May, 1912, the sanction of the Secretary of State was requested to an exchange of land held by Captain Grogan in the Naivasha Province for an area on the Athi Plains. Captain Grogan was willing to exchange 14,438 acres, to be used for an extension of the Uasin Gishu Masai Reserve, for 30,000 acres on the Athi Plains. The Secretary of State approved this arrangement in June, 1912, and the Provincial Commissioner, Naivasha, was instructed to take steps to mark out the extended Uasin Gishu Masai Reserve.

CAB*

A description of the Uasin Gishu Masai Native Reserve was accordingly drawn up, and read as follows:—

Uasin Gishu Masai Native Reserve boundaries.

CAB* 131

"The reserve is divided into three parts:

"No. 1. Commencing at the point where the Nakuru Eldama Ravine Road crosses the Enareosero (or Xanosir) River the boundary follows the right bank of this river down stream to its junction with the Enagori (or Enagori) River; thence along the left bank of the Enagori River up stream to the point where it is crossed by the Nakuru Eldama Ravine Road; thence along this road in the direction of Eldama Ravine to the point of commencement.

"No. 2. Commencing at the point where the Enagori River is crossed by the Nakuru Eldama Ravine Road the boundary follows that road in the direction of Nakuru to the most northerly corner or portion L.O. 497; thence in south-westerly direction along the western boundary of L.O. 497 to its intersection with the eastern boundary to L.O. 502; thence northerly and westerly along the eastern and northern boundaries of portion L.O. 502 to the Enagori River; thence along the right bank of the Enagori River down stream to the point of commencement.

"No. 3. Commencing at the most westerly corner of portion L.O. No. 498 on the Eldama Ravine Road the boundary follows the western boundaries of L.O. 498, 494, 493, 501 in a north-easterly direction to the most northerly corner of the latter (which is also the western corner of L.O. 502); thence in a south-easterly direction along the southern boundary of L.O 502 to the Rale River;

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SECTION VII

THE MASAI EXTRA PROVINCIAL DISTRICT

GENERAL NOTE

MASAILAND constitutes an Extra Provincial District under an Officer in Charge, holding the powers of a Provincial Commissioner, with two District Commissioners, stationed at Kajiado and Narok. The legislation in force in other parts of the Colony applies to the District, but the Outlying District Ordinance, No. 25 of 1910, has also been applied to it, in order to provide a means for controlling immigration from other tribes, a matter to which, as will be subsequently shown, much importance is attached by Masai tribesmen. The area of the District is 15,177 square miles and the population was estimated in 1945 at 53,000.[1] The density is thus 3.4 per square mile.

The Masai District contains in its more northern section a considerable area of land which ranks for agricultural or pastoral purposes with parts of the neighbouring Highlands reserved for European use, though it is to be noted that the rainfall here is more variable than in the central part of the Highlands. The lower parts of the District have a lower and even more variable rainfall, with the result that there is an area, conservatively estimated at a little over 5,000 square miles, which is arid and for all practical purposes waterless.[2] But the value of the large area held by the Masai is not to be judged by its agricultural possibilities, for if the Masai no longer justify the character assigned to them by history as "a virile tribe of predatory nomads," they have at all events maintained their traditional habit of life as a pastoral people, and though there is some cultivation in the Nairagie-Ngare area and also near Ngong, this forms only an infinitesimal part of the District, and is for the most part carried out by Kikuyu immigrants on behalf of the local Masai.

It is of interest to note that in 1904 the number of cattle was estimated at only 50,000 and the sheep and goats at 600,000. This may have been an underestimate, though it must be realized that the country was still to some extent suffering from the effects of the great rinderpest epidemic of 1890, which had entailed such catastrophic results both on the numbers and the military power of the Masai. By 1914 the estimate had gone up to 600,000 head of cattle and over a million and half sheep and goats.[3] The Masai herds suffered severely in the drought of 1933 and 1934, when their losses of cattle were estimated at over a quarter of a million. But a recent estimate has put the number of cattle at over 700,000, with 800,000 sheep and a large number of donkeys. The further increase in the number of cattle is to some extent affected by the existence of tsetse, which is prevalent on the South Kavirondo boundary, in the extreme west, and also in the middle area, where the Kajiado and Narok Districts join. But if the present estimate of the stock is correct,

[1] Kenya Colony Blue Book, 1946, page 170.
[2] There is a summary of the physical conditions of the district by L. Jones at page 68 of Africa, January, 1939, together with a useful bibliography.
[3] Administrative and Political History of the Masai Reserve, C. R. Swadford, 1918, page 3.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

Mbugwe are Bantu. There is also a small group of Tindiga, leading virtually a bushman life in the Lake Eyasi basin, to whom reference was made in Section I.[1] There would appear to have been a movement both northward and southward on the part of the tribes, who were previously contained in a very small area by the Masai invasion of the early part of the century.

THE MASAI DISTRICT

The Masai District forms the southern portion of the large block of country in Tanganyika and Kenya, extending to no less than 21½ million acres in extent, occupied by the Masai tribe, whose numbers were given in the 1931 Census as 48,645 in Kenya and as 47,276 in the 1948 Census in Tanganyika. There will be found in the Chapter dealing with Kenya Colony further reference to the tribal characteristics of the Masai, and it will be sufficient to give here only those facts which bear in particular on the position they occupy in Tanganyika.[2]

The southern movement of this tribe from the neighbourhood of Lake Rudolf seems to have come to an end about the middle of last century, but its spearheads had in 1890 penetrated as far south as the Great Ruaha River and even to Ulanbe in the Iringa District, whence they were driven back by the Gogo and Hehe. There were many isolated Masai raids after that time, but these were in the main carried out by Kenya Masai, whose incursions were directed towards the coastal areas on the east, and indeed took them on occasion as far as Mombasa. The Masai settled in Tanganyika do not seem to have attempted a further movement of any importance into the neighbouring areas of the Territory.

The Anglo-German Agreement of 1890 cut the Masai country into two parts, roughly equal in area, though the population remaining under the British jurisdiction was somewhat larger than that which fell under German rule. The result was to make an effective division between the Kenya and Tanganyika Masai, and though the two sections have retained a community of racial interest, this has not extended to the political field. Such political unity as the Masai people possessed had existed largely for war purposes, and in peace time political as apart from religious authority was dispersed among the headmen exercising control over the groups having a customary right of pasturage in particular localities. There was moreover lacking in the case of the Tanganyika Masai a motive which might have led them to identify themselves with the Kenya Masai, namely, the need for protecting their lands from alienation by Government for the benefit of Europeans. The troubles created in Kenya by the efforts of Europeans to secure possession of Masai lands[3] were not repeated in Tanganyika, where the Masai have remained undisturbed in the occupation of the country they held at the period when European rule was established.

The present Masai District comprises, in the north, the Loliondo area, the dominant feature of which is the vast Serengeti plain, with the extinct volcanoes which mark its southern end. In the centre, south of the Rift Wall, the plateau type of country is characterized by volcanic hill masses, which provide a number of permanent water sources. In the South lie extensive thorn scrub steppes, with a low and very variable rainfall.

Practically the whole of the area included in the District is used only for pastoral purposes. If tradition is correct in holding that the tribe was once

[1] See page 978.
[2] Page 788, Chapter II.
[3] See An Administrative and Political History of the Masai Reserve, G. R. Sandford, 1919.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

divided into two sections, the agricultural ('l-oikop) and the pastoral Masai, there now remains in Tanganyika little vestige of the former.[1] A few scattered plots are cultivated by Masai, but it is with the help of alien labour. For the rest, there a little cultivation by the small Sonjo Tribe (3,521 in the 1948 Census), a people living below the Rift Wall who have not been assimilated by the Masai. The only other tribe in the District, the Dorobo (believed to number about 1,500), who are known traditionally as the "hunting people," are possibly a survival of the original inhabitants, and have become practically a servile class to the Masai.

As a pastoral people the Masai are semi-nomadic in the sense that they move with their herds in order to avail themselves of the seasonal variations in water supplies, so that they in effect practise a system of rotational grazing. They are credited with the possession of three-quarters of a million cattle and large herds of sheep and goats, but the number of their stock is subject to large and rapid variation in times of drought, and moreover East Coast fever, rinderpest and other diseases take a heavy toll of them. In the late 'eighties a combination of drought and disease almost wiped out their cattle and greatly reduced the numbers of the people themselves. Though like many other African pastoral tribes they make a cult of their cattle, they show little interest in improving their quality, and in the past have been prepared to dispose of them only in so far as they might need cash for their Poll Tax or for the few articles of food required to satisfy a people whose ordinary diet is limited to milk, meat and blood. To some extent, this position was improved during the recent War, which provided a stimulus to production of beasts for sale.

From an economic point of view therefore the Masai present a difficult problem, since the contribution they make to the economy of the Territory does little to justify their occupation of so extensive an area as twelve million acres. From a social point of view they are also a problem, owing to their reluctance to avail themselves of facilities for education. And as will be further explained in the following pages, they present an equally difficult problem of native administration, for their social system is still reminiscent of a period when their chief concern was in fighting or raiding at the expense of their neighbours.

THE FORMATION OF THE SYSTEM OF NATIVE AUTHORITIES

As already indicated, the diverse social and economic conditions prevailing in different parts of the Province have been reflected in the variety of forms taken by the Native Authorities as now constituted. Before, however, proceeding to describe these in detail, it will be convenient to give here a statement which summarizes their chief features. See page 284.

THE MOSHI NATIVE AUTHORITIES

In the Moshi District the present formation of the Chagga Native Authorities is the result of a somewhat radical reorganization carried out in 1946. Up to that time the Chagga had been split up over nineteen chiefdoms, divided from each other not only physically by the deep ravines of the mountain side, but also politically by the obstinate clan feuds and jealousies of past days. These chiefdoms were all treated as of equal standing, though their jurisdictions varied from 11,500 taxpayers in the Machame chiefdom to 400 in the Mrao. They were united in a Council of Chagga Chiefs, which was conspicuous mainly

[1] The Masai, A. C. Hollis, 1905, pages xi and xiv.

[pp. 284-286 not processed]

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

The 1948 census gives the following figures:

		Male	Female	Total
Kenya	Narok	17,068	17,788	34,810
	Kajiado	12,682	12,982	25,478
	Samburu	9,800*	10,200*	20,000*
	Il-Tiamus	1,734	1,689	3,423
		41,142	42,569	83,711

* Estimated.

		Male	Female	Total
Tanganyika Districts	Arusha	24,710	27,210	51,920
	Masai	23,271	24,006	47,276
	Mbulu-area	728	740	1,468
	Handeni	435	537	972
	Pare	826	747	1,573
		49,970	53,230	103,200
Total for Masailand		91,112	95,799	187,050

This shows only a small increase over the 1941 estimate for the Kenya Masai, where 10,000 Samburu are deducted; but it doubles the previous estimate for the Samburu and shows a substantial increase in the Tanganyika Masai.

The livestock estimates for the Kenya Masai are:

	Cattle	Goats and sheep	Donkeys
1918	750,000	2,000,000	10,000
1939	700,000 to 1,000,000	1,000,000	170,000

The figures for cattle among the Tanganyika Masai are 500,000,[1] but these may be underestimated. They vary in fact from about 600,000 to 750,000 according to season and other factors.[2]

The total area of Masailand in Kenya and Tanganyika is about 41,000 square miles or 26,240,000 acres (15,000 square miles or 9,600,000 acres in Kenya, and 26,000 square miles or 16,640,000 acres in Tanganyika). After deducting 3,000 square miles or 2,000,000 acres from the Kenya Land Unit as being useless on account of bush or tsetse fly, the Kenya Masai have about three acres per head of stock which is shared with sheep and goats; whereas in country such as theirs cattle alone require anything from three to five acres per head, owing to the low rainfall, poor grazing, scarcity of rivers, and frequent droughts. Their Land Unit is also a Game Reserve.

Sources: Sandford, 1919; E.A. Census, 1948.

PHYSICAL ENVIRONMENT

At the height of their power in the middle of the 19th century the Masai occupied a stretch of country which covered some 500 miles from north to south, and, at its widest, 150 miles from east to west. The northern limit was approximately Lake Sukuta (now mud flats), 20 miles south of Lake Rudolf; the southern, Lenjoge, near

[1] F. H. Page-Jones, "Water in Masailand," *TNR*, 1948, p. 61.
[2] Information from Mr. H. A. Fosbrooke.

/116 cont./

231 es suben (es subeni), full-grown female head of small livestock;
192 ol balélo (el balelón), young male head of small livestock;
em balélo (m balelón), young female head of small livestock;
ol eléruě (el eleru), head of small livestock only a few days old;
ol óro (el orol), goat buck;
ol gíne (el gínedji), castrated goat buck;
en gíne (eń ginedji), she-goat;
eń gine eleboń, she-goat that has dropped young several times;
es suben eń gine, she-goat that has not yet dropped young;
olńbalelo l eń gine, male kid;
em balel' en gine, female kid;
ol meregésch (el meregeschí), ram;
ol gér (el gerá), castrated ram;
eń ger (ń gera), sheep;
eń ger elebon, sheep that has dropped young several times;
es suben eń ger, sheep that has not yet dropped young;
ol balelo l eń ger, male lamb;
em balel' eń ger, female lamb.

233 The far greater part of the steppes offers excellent pasture; only
311 smaller or larger isolated stretches are quite unsuitable for this. The
[823] Masai know these precisely and scrupulously avoid them. What makes them unusable is first of all the occurrence of grasses that bring about digestive disorders and the lack of salt in sufficient quantities, through
[135] which a similar effect is brought about. In good pasturing places one always finds salt licks. The rain water standing in a depression in the ground has leached out the very saliferous earth and, after evaporation,
[825] has left behind a more or less strong, gray crust of salt. It is self-evident that one avoids those places about which the presence of the above-mentioned harmful insects is known. It is striking, however, that ticks are not feared at all.

361 When the pasture around the kraal has been grazed off, a change
233 of dwelling is decided upon, which takes place as soon as a new pasture ground has been found by a few people sent out. Then there is activity in the kraal long before daybreak. After the cows have been milked, the cattle moves off as the first party. Then the herds of goats and sheep follows, and after these /117/ the calves. Young

19: Talbot K-4,5 (1956-1962)1964 FL12 Masai FL12

MAN'S ROLE IN THE GRASSLAND ECOSYSTEM

*13
182
• 311

The Masai are not now and probably never have been in a real equilibrium with their environment. Their history as we know it can be interpreted as roughly parallel to a part of the Americans' exploitation of the United States; exploiting a bit of land and then moving on west until there was no more land to the west.

[178]
[177]

The exploitation of land by the Masai was a very long term process until the advent of the Europeans. The combination of peaceful administration, veterinary services, and matches have greatly accelerated the rate of exploitation, but they do not appear to have altered the basic processes. The only difference is that this time the Masai have no more land to the west.

It would be interesting to know if this basic lack of equilibrium with the environment was common to other pastoral tribes in Africa and especially those who preceeded the Masai.

As described and discussed above, the grassland ecosystem in Western Masailand, including its wild fauna, is maintained -- and created -- by a combination of

*13 grazing and burning. We have no evidence of fires in
• 31 182 the area lit by any agency other than man. Fires might be started at rare intervals by Lengai Volcano. They might be ignited by lightning. But if the climatic regime of the past 20 years or so is typical, lightning fires must be exceedingly rare. Creation and maintenance of the grassland ecosystem requires frequent burning. The inescapable conclusion is that man is very closely associated with the origin and maintenance of the ecosystem.

This conclusion is obvious and not new. Swynnerton in 1936 (p. 464) discussing the spread of tsetse files wrote:

> The wooded savannas which cover east Africa today are essentially the product of a cultivating, grass-burning man. Few fires are lighted by nature, and fewer still can have arisen when the whole country was under the cover of the evergreen forest and deciduous thicket which evidently preceded so much of the savanna and which today succeeds it when we exclude the grass fires. Whether our savannas originated before the advent of man or after -- perhaps many thousands of years ago in a man-settled Sahara with a moister climate than today -- none can say. It can, however, be said with some confidence that G. morsitans and G. swynnertoni, the two tretse species that essentially belong to savanna, owe their present distribution to man.

*13 Yet there is a curious reluctance on the part of many to accept the importance of human activities in shaping the landscape. H.C. Pereira wrote (pers. comm. 1961) that: "All ecologists agree that natural tree and grass savanna associations in Africa are stable climax

21:Huxley Q, T-5 (no date) 1960 FL11 Luo
Masai FL12

MASAI HERDS AND MARA LIONS

Westerners the Masai have become the symbol of a vanished aristocracy, a lost cause they can afford to keep as a household pet who has the spunk to stand up to its master.

The Masai way of life is certainly doomed. For a while it may continue, but nothing in the end can resist the pressures of Western materialism. The British have protected it by freezing a tribal pattern of land ownership, enshrined in a treaty to which the Masai hold with all the desperation of a man clinging to a raft when the waters are rising. That treaty, which confirms them in possession of their grazing-grounds 'for ever', was made to keep out Europeans. Now it is no longer white settlers who threaten them, but black ones. Will a treaty made for the one purpose serve for the other? Only while the British enforce it; when politicians of the land-hungry Kikuyu and Luo peoples occupy the seats of power in Nairobi, the borders of Masailand seem unlikely to remain intact.

For here lie the last reserves of fertile, well-watered and unused land in Kenya, hitherto protected by the strongest guardian of the land in Africa: the tsetse fly. In the last ten years, modern techniques of mastering tsetse-borne diseases, and the tsetse fly itself, have reached a point where all this land could be thrown open to settlement. The question now is partly one of expense, and partly of politics. The Masai themselves do not cultivate. So long as their treaty with the British Government holds good, they will resist to the last man the opening of their land to settlement by the cultivating tribes.

II

The Tanganyika–Kenya border cuts through the Masai's territory, most of which is open, semi-arid grassland useless for any purpose other than seasonal grazing by scrub cattle, even if water could be tapped by boreholes. But in the west, where Masailand approaches Lake Victoria, and on the Mau escarpment's south-western slopes, soil and rainfall would support a sizeable population of cultivators.

The Masai, numbering about 85,000, keep about one

21:Huxley Q, T-5 (no date) 1960 FL11 Luo
Masai FL12

imbecility—or perhaps not remarkable, since nothing has been more characteristic of the half-century of European intervention in Africa than the slap-happy introduction of bright, well-meaning ideas by enthusiasts of all kinds, without any regard for their long-term consequences.

Anyway, vets controlled diseases, livestock multiplied and their hoofs and mouths destroyed the precarious grass cover of the plains. The result is that, except where the tsetse fly remains in control, the Masai are living in country poised upon the edge of deserthood. Some of it has gone over the edge, some hovers on the borderline, some has not reached it yet. And so pressure mounts upon those regions that are still protected by the tsetse fly.

Overcrowded people outside want to get in, overstocked Masai themselves want to take their herds where grazing is still rich and deep. If either succeed, unless they adopt very different methods, they will destroy those regions as surely as they have damaged their present inheritance. Agricolas and vets do not want to see these last remaining areas opened up without strict control. But governments are terrified of controlling anyone by what may be represented as harsh measures, and administrators have inclined to caution since the Masai speared to death a D.C. who was persuading them to sell some steers. So the matter, like many others, rests in a state of suspended flux, and everyone hopes for good rains.

III

Down on the Kenya–Tanganyika border, not so very long ago, there lived an Englishman who kept in touch with the world by carrier-pigeon. For three or four months of the year no vehicle could reach him, and even in the dry weather it was a long, hard, bumpy seventy-mile journey from Narok, where the road ends. The aeroplane has changed all that. An hour's pleasant flight from Nairobi brought us comfortably to rest beside a tributary of the Mara river.

First we flew over the Mau, that range of mountains forming the south-western wall of the Rift Valley. Covered with forests of cedars and olives and, higher up, of bamboos, the

21:Huxley Q, T-5 (no date) 1960 FL11 Luo
Masai FL12

133 Mau is the source of all the rivers watering the western half
[137] of Masailand, Kipsigis and part of the Rift Valley. The birth-
place of innumerable streams, it is, in theory, protected by its
status as a forest reserve.

185 Looking out from the small yellow aircraft expertly handled
●311 by June Wright, one of the best commercial pilots in East
Africa, one could quickly see how different theory was from
practice, here as elsewhere. In a forest reserve no one is
allowed to fell trees, cultivate, start fires or graze livestock.
In less than half an hour, I counted seventeen active fires and
saw the shambles created by innumerable others. Whole
ridgebacks of the mountain, sticking up like black spines, were
as bare as slag-heaps and already runnelled and creased by
gully erosion. Older fires were still smoking in some of these
devastated areas; one could see the forest being eaten into
like a great fur pelt attacked by moths.

As sure as fate, one day there will be no more water for
cattle in the streams below. 'God is punishing us,' will say the
Masai: but it will not be God, it will be themselves. The
[233] streams are already shrinking and the Masai are driving their
herds farther into the hills to find grazing. They cannot take
cattle into forest and so they burn a way in. They are creeping
upwards, spreading destruction as they go in order to escape
the consequences of destruction they have already caused.

[222] Other fires are started by honey-hunters who burn down
trees to smoke out the bees. Often, in the forest, you can see
blackened hollow cedars and olives killed by fires tucked into
the roots. If the foliage is dry and the wind right, the fire
will spread and get out of hand.

563 And then there are 'acceptees': a clumsy term given to men
of other tribes who are settling in Masailand, family by
family, with the permission of Masai elders. They are tenants:
but it is very unlikely that they will ever go.

[167] In South Nyanzaand in Kipsigis it is reckoned that upwards
of two thousand families a year are crossing the southern
border into Masailand and Tanganyika. In recent years a
[582] good many Masai have married Kikuyu or Kamba wives
[842] because so many of their own women are sterile; at one time
there was quite a trade in Kikuyu girl-children, exchanged for
cattle.

21:Huxley Q, T-5 (no date) 1960 FL11 Luo
Masai FL12
Kenya FL1

cattle. The Kikuyu and Kamba have brought in the habit of eating ground maize. And so when a man of some other tribe asks a Masai elder if he may cultivate a patch of land, and offers in return to supply maize, the elder will often agree. The cultivator will clear his patch and grow a crop; next season, he will ask permission to bring his wife and family; soon his cooking-stones, his household goods, his thatched hut are installed; he is there, probably for ever. His daughters may grow up to marry Masai men. That is the way the Masai doom will overtake them—as a people, as a warrior race.

Some of these acceptees, used to the cold, are creeping up into the Mau, burning the trees to make their *shambas* as they have done before in other places. Their actions are illegal, but there is no one to enforce the law and no one dares to do so. This country the Masai know to be theirs. If they agree to let people cultivate in the forest, who is the Government to gainsay them? Attempts to remove intruders might well be met by force, and that is a thing no Government dares to contemplate. It was an attempt to use force, after all, for the ultimate good of the people, that led to the Hola disaster. If the tenant were to be hurt, and the Masai to be angered, and a fracas to arise, denunciations of colonialist oppression and tyranny would thunder from the benches of the House of Commons and repercuss all through the Secretariat. So the Mau forests burn.

IV

From our camp on the Talek, a tributary of the Mara, Dr. Philip Glover showed us a little of a tsetse research project which combines the excitement of scientific discovery with that of tracking in the old-fashioned, footprint-in-the-sand way. A tough, enthusiastic and handsome young man called Jungle Smith, helped by several veterinary scouts, has cut traces in the bush to make a grid three miles square. Each trace has been cleared of vegetation so as to leave a path receptive to the footprints of animals.

Each morning, scouts patrol the grids with notebooks in which they enter every spoor they see. By about eleven o'clock